

A
Few VVords of Truth

FROM THE Syn. 7. 67. 30

Spirit of Truth

To all who are Convinced of the *Truth*,
and stand in Opposition to the *Cross*.

By one who remained in that Estate above Seven years, before he was brought to the True Obedience of Truth: and was whipped to it by the *Merciful Rod* of the Lord; for no less could do it.

Also a few words to all the Litteral Professors, who can Own the Ministration of Christ Without them, but Deny him Within them.

And to those that have their Dependance upon the Teachings of Men, in Opposition to the Ministration of the Spirit Within.

Together with a short Discovery of the Presbyterian Government; and some Reasons of Dissenting from it.

William Dundas.

Before I was affl. I went astray; but now I have kept thy Word,
Psal. 119. 67.

Peri-issens nisi peri-issens. Peri-issens.

I called upon the Lord in Distress; the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can Man do unto me? Psal. 118. 5, 6.

Unless the Lord had been my Help, my Soul had almost dwelt in Silence. Psal. 94. 17.

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To all who are Convinced of the *Truth*,
 and stand in Opposition to the *Cross*.

FRIENDS,

IT is from a deep Sense of a clear and through Exerience that I am moved to lay before you, having fresh in my Thoughts your Conditions; for upon that Ground did I set up my Tent for many years, and was most unwilling to remove it, till the Lord by Fire and Sword did pursue me, and did tumble me out of all my False Rests; and whilst I was settling upon my Lees, he poured me from Vessel to Vessel, where I never had a settled *Peace* nor *Comfort*, till the Lord settled the Ark of my Soul upon the Mountains of *Ararat*; then I did see all the World (I mean those of that Spirit) lying as so many Dead Corps, swimming upon the Waters; and then my Soul was refreshed with the Sense of God's Love, who had pulled me like a Brand out of the Fire, who was walking from Hill to Mountain, and running after the *Lo here*, and *Lo there*, and seeking the Living amongst the Dead, and the Pearl abroad, that was lying hid within my own Breast; I was feeding upon Husks, and the Inventions of Man, seeking the Law from

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his Month, and treading upon the Light which was within, which shined in Darkneſs, but Darkneſs could no comprehend it; and thus did I live in the Night of Darkneſs: but that it was a *Day of Love* that the Lord viſited me from on high, when I was wallowing in my Blood, with my Navil ſtring uncut, nor ſalted; and notwithſtanding the ſetting of my Feet in Oppreſſion to the Light, after ſo many years Conviction, and that I had gone near to ſin out my Day, and that before the Candle of the Lord was put out in my Spirit, he did of Mercy ſhine upon me; and though late I coming to the Vineyard to work, he gave me the Wages of thoſe that came firſt. O the Unexpreſſible Love of a Merciful, Loving, Tender and Long-Suffering God; which did not cut the Thread of my Life betwixt the Conviction and being brought to the Obedience of the Truth; it was only the Free Love and Mercy of the Lord that preſerved me, and the more that I ponder it the deeper ſenſe I have of it, even to the bowing of me down, ſo that I had no Peace till that I ſhould make my Condition known to thoſe who are where I was; and that I may be ſet up as a Beacon to thoſe who are travelling *Sion-ward*, leſt that they ſlip upon the ſame Rocks, Shelves and Sands, from which the Lord hath very narrowly delivered and brought me into the ſafe Harbour, where my Anchor is caſt, within the Vail; and now being come to my Reſt, it is the more with me to ſhew to others the Pilgrimage of my Warfare, which is thus.

It was the Lord's Free Grace
That brought me to this Port;
For elſe-where I found no Place
My Soul for to Support.

While I was in my young and tender years, I was brought up in a Family, and Families, where the Lord was Worſhipped according to the Worſhip of that Nation of *Scotland*; but as I grew more in years the Lord was pleaſed to give me more and more the Light of his Preſence, and did offer me more plenty
of

of his Grace then I was willing to receive; and if I had gone any further then the Form of the National Church (so called) did allow, I was counted a Sectary, and so disowned; and my looking one Step further then their publick Faith did allow should become a Brand of *Schism* and *Herese*, notwithstanding as to their Law I was as strict a *Pharisee* as many of my Equals, and brought up at the Feet of *Gamaliel*: For, since I entered into the Covenant with that People, I came to see a little clearer, and that the Covenant did tye so my Conscience to their Form of *Presbytery*, my spirit did begin to fail me in the thing; and when there was an Order from the General Assembly, *For all the Nation to take the Covenant the second time*, in that Interim the Lord had cleared the Fogs and Mists, partly by opening the Eyes of my Understanding, so that I Refused to take the Covenant the second time upon the Day appointed for that End, which was to be done upon a First-day, called *Sunday*. A dear Friend of mine (whose Name I will omit, because now removed by Death; one whom I believe laid down the Body Convinced of the Truth; for a little before his Death he said to an eminent Friend of Truth at his own House, when some were slighting the *Quakers*, he said, *That he wist all the Nation were Quakers*) This Friend, I say, and I went from the place where we were expected to take the Covenant that day, to hear a Country-man preach by Orders publicly at the Town of *Linlithgow*, one who was never at Schools nor Colledges, nor knew no Languages but his Mother Tongue; and as himself said to me, *he was brought up a Herdsman, with keeping of Sheep at home*, which was a rare thing in the Nation of *Scotland* in these times; and they were come one Step nearer to the *Quakers* Principles, especially having discharged the wearing of Ribbands: and if they had continued Faithful to the Measure they had received then, and not run retrograde, they had not so much stood in opposition to them now: But as I have said, We going to eschew the Covenant-taking, to hear the Preacher, who was called from his Sheep-keeping to Preach, we escaped the taking of the Covenant the second time.

This

This was like the Covenant of old,
That could not all perform;
So neither could we live as we would
In Things that are enorm.

Yet not so, but that I was taken notice of; and when I came to receive the Sacrament (so called) at the preparation, the day before it, in the *Queen's Ferry*, the Minister (so called) of that Town, told me, *That I must not come to morrow to their Sacrament, except that I would take the Covenant*; which I refused to do, nor never did after the first time: And that same Person with several others of that Denomination, seeing me to look further then their publick Faith did allow me, did labour to keep me still under Bondage to their Ecclesiastical Law, seeing me not matter much the hearing of them; for I having in measure entered the Promised Land, their Manna became loathsome to me; and they Expostulated so with me, *Why I did not frequent their Assemblies so much as formerly*? I told them, *That there was a Thing beyond that, which I looked for*: To which they replied, *That I must take heed to that, for that was a Sectarian and Dangerous Principle*: And I told them plainly, *That I was not to receive the Law from the Mouth of Man*: Then the said (called) Minister said, *That I Tempted God*: And when I told him, *That God could not be Tempted* (that is, to Evil) his Anger was raised against me, so that he left any more meddling with me in Matters of Religion.

But that which first began to nauseate me, and make me to loathe that sort of Government was, to see the Domineering Pride of the *Priests* of that Nation, that they could force some that were not one with them in their Principles, to come and take with them their Sacraments, as that of Bread and Wine, and sprinkling of their Children, whereof neither Précept nor President can be produced from holy Scripture; and if the Parents will not bring their Children to them to be Sprinkled, they will do it in their Absence without, their Consent.

sent. How inconsistent this is with the Rule of the Gospel, and the Scriptures of Truth, I leave it to all that have the right Eye open to judge of it: For they say, *That the Children are saved by the Faith of their Parents*, and yet the Parents have not that Liberty to use their own Freedom in that thing: And the prophane Wretch that lives shall not be refused that Privilege of Sprinkling, but rather proceeded against by their Law, if they imbrace it not, and by what sort of Members these Laws are constituted, I shall instance one Particular, and then ye may judge (*ex quo leonem*) the Lion by his Paw.

The General Assembly consists of some out of every *Presbytery*, and according as that *Presbytery* is affected with the Love of a Religion these Commissioners are chosen: and what a mangle mangle mungrel Galimafray of Omnigatherums is in that Assembly, I leave the discerning and judicious Eye to consider, what may be the Product of such a Composition, composed of so many spotted Individuals and party-coloured Simples. I might produce several Instances, which might enervate the same Procedure of such hodge podge Acts, but that I am not willing to burthen the Reader's Patience with such unpleasant Entertainment: *Do men gather Grapes of Thorns, or Figs of Thistles?* And what other Miscarriages of that Government did alienate my Spirit from it, as the Pride of the Covetous Clergy, and their going from one Benefice to another, as they call it, *Majus bonum Ecclesie*; but I say, *Veniri*; that is, not for the more Good of the Church, but for the Fatter Benefice of the Belly: and this is evidenced; that seldom any of them go from a bigger to a less Stipend or Salary, but to a bigger, and so to sell them that they have Covenanted with for the bigger Salary; and some I have seen that would not come till they had their Bargain made; for so much a Year, as one would buy a Horse in a Market; and if he be not paid, he will not preach; and then when he is settled Parish Priest, he is ordinarily Commander in chief, and all his Parishioners must stoop to him; and if they pay not duely what they Covenanted for, he will by process of the Law, pursue them, and strain their Goods.

Farewell

Farewel ye Watch-Men of the Night;
 Who love in Darkneſs for to dwell;
 And hates the ſhining of the Light:
 Which is the Path to the Dark Cell.

There was another Practice of that National Church of *Scotland*, which did eſtrange my Affection from them, their ſticking ſo cloſe to their Rigidity of Perſecution, ſo that if Chriſt himſelf ſhould appear in the Fleſh to them out of their own Form, they would have reſuſed him; and if Truth, not clothed in their Garb, did ſpeak among them, it was preſently put to Silence. I ſhall inſtance only one particular of one called *Wood*, who had ſome Charge in the Cuſtom-houſe of *Leith*, who for the Maintaining of the Truth (was cited, I do not well remember whether it was before the Commiſſion of the General Aſſembly, or before the Synodical Aſſembly of *Lothian*, but one of them it was) he, the ſaid *Wood* was cited before them, becauſe he ſaid, *That Chriſt was the Word, and that the Letter was not the Word*; and all the Arguments that they could produce could not convince the Man (for I was Witneſs to it) for ſtill he ſtood upon theſe words, *That the Word was made Fleſh, and dwelt among us*, ſo that they could not reſiſt the power of his Aſſertion, nor deny the Scriptures, they did fall a Threatning him with their Thunder-bolt of their Excommunication, ſo that he could not get ſo much time as to conſider upon it, and to give in his Answer for his Defence ſo much as till the next Aſſembly: and about two or three Months after that, I meeting him in the Street of *Edinbrough* did ask him, *Whether or no he had come to a clearer Reſolution of the Word?* But he not knowing me, did become a little ſhie of me, till that I told him my Name (for I was known to him by that, I being in proceſs of Excommunication) then he told me, *That he had gotten no Satisfaction, and that he was forced to bow to the Aſſembly againſt his Light*: For if he had been Excommunicated he had loſt his Livelihood, ſo that within a year or two he dyed; and I am ſure that they were not clear of his Blood.

All

All these that do the Truth deny
 Of the Word made Flesh indeed,
 They are of Antichrist his fry,
 And on the Husks of Truth do feed.

By this time the Priests were become so Jealous of me, that they said, *I would Infect the whole Nation*: They watched at the Post-House for my Letters, to know with whom I corresponded in *England*, where they found several Letters of mine, when they opened them (whether it was by Order of the Committee of Estates I know not) and if they did find any thing they could wrest to their turn, they did keep my Letters; and if they found nothing that could touch me, they caused to seal up my Letters again, and to be delivered to me; I knowing nothing what they had done, till some of themselves confessed it to me: In the mean time my Correspondent *Gawen Lawry Merchant of London*, according to Orders, sent me a Box with about Three Pound Sterling worth of Books, and to give me notice of it to call for them in a Ship of the *Preston Pannes*, for the which End he writ me a Letter by the Post, which they getting in their hands, I never knowing any thing of it, till I going to visit my Cousin *Preston Grange*; his Wife told me, *That their Priest (called a Minister) one John Oswald, had taken a Box full of Books from a Ship of that Town of Preston Pannes, which was directed for me*; which did a little surprize me, I never hearing of it; yet it behoved me to content my self, knowing, *That what once cometh into their Hands (which is called the Kirk) is not easily recovered*: So that I sent for the same Books again, which were also seized upon by one *Boswell*, a Farmer of the Excise Office, whereof I hearing, did make Application to him; and I being a Stranger to him, and he not knowing the Difference that was betwixt the Priests and me, nor what Acts had been emitted against those which they called Sectary Books I did so capitulate for them, that I had them again: but in the proceß of time the Lord ordered it so, that when the *English* came into *Scotland*, I did demand my

Books from the said O'wald the Priest, which did not a little scare him; and he, to save his own Head, told me, *That Warriorton had them by Order of the Commission of the General Assembly*; from whom I desired one of his Friends to require them; to whom he reply'd, *That they were in his Closet, and he durst not deliver them me without an Order*; yet if I would send some Souldiers for them, they might have them; which I did: But when I had the Box, I found many of them wanting, and knew not whom to challenge, they passing through so many corrupted Channels; but as they began with subtil and undermining Falshood, so they ended with Treest, though it is like that these *Babylonish Merchants* by trading with them Books, were helpt to spin out their *Hour-Glass* upon my Charges, though they were well paid otherwise. All this did so vex the Serpent, that he knew not how to be avenged of me, but by thrusting forth his *Venemous String of Excommunication* against me, though it was but like a Dog, that shows his Teeth when he cannot bite but only bark; and this vexed them the more, seeing me so to slight it, and tread upon it, by my Letter to the *Commission of the General Assembly*; and seeing none to regard their Sentence, by keeping a Distance from me, made their Act the more Contemptible, so as they were willing to heal up the Wound again, as they said to my dear Friend John Swinaton, whom they intreated, *That he would desire the Sentence of Excommunication to be taken off again*: To whom he replyed, *That as he was passive in laying of it on, he should be so in bearing of it*: To whom they replyed, *If he will not be active in seeking it, we will be active in doing it*. And so I standing in this Case, they did only with me, as their Fore-Fathers the Priests did to the *Blind Man*, who, though naturally Blind, yet spiritually he had more Sight then themselves. So I being cast out by them, Christ did hold me up; and they remain in their Blind Condition to this day, in their *Egyptian State*, where I leave them groping after their dark Principles and blind Imaginations of their Persecuting spirit; and I to remain in the Land of Goshien, enjoying Christ, the Light and Life of man, who enlightens every man that comes into the World: for they have Eyes, and see not; for the Light shineth in Darknes, and they comprehend it not: Ears they have, but hear not; but to the sweet Enchantings of the Serpent do they hearken and bow, who creeping upon his Belly, feeding
upon

upon the Dust of the Earth; though I do not include all under this predicament and category, for I have more *Charity* to some of them.

Yet though in all this time I had a further Sight of the Light then themselves, yet there was a Gulf betwixt the *Elest Children* of the Lord called Quakers, and me; for I saw further then I was willing to embrace; for there was such a high Principle of the world in me, that the noble Principle of *Light and Life* was looked over by me; yea, I lived in my own will, wit and wisdom, which was accursed; preferring that wisdom before that *Wisdom of God*, which would have made me a *Child*, and a *Fool* to the World, thinking that I might gain two Kingdoms at once, to keep the Possession of the Earth, and the Kingdom of Heaven also: and I being out of the pure Will, and out of the Cross to my own Wisdom, I was judged by the eternal Spirit of Truth, and stood as condemned out of the Life, because I being out of the Obedience; and in so much as I could not lose my Life, I did choose Death; for *man's Life in this World is in Vissibles*, unwilling to be separated from the World's Fashions, and Customs, and vain Religions, Honour and Profit, and all things which I stood upon was a false corrupt Ground, whilst I thus stood in the Alienation. Upon the Consideration of all this, the Lord was pleased to dart in upon my prodigal spirit, to call me home from the Hussy that I was feeding upon, to my Father's House; and whilst the Door of Mercy was open, he put a stop to the unlimited Pleasures of the Flesh; and then I came to hear the calm and still Voice of the Spirit, that was stirring in that condemned people called Quakers; and the first stirring in me of that Nature, which I did eminently take notice of, was, *As I was riding from Edinbrough in a Winter Evening to my own House, I did hear a Noise of some men, as it were Fighting, so that I bid my Man ride up in haste to see what it was, which my Man doing, he called to me, and said, That there was two Men on Horse-back beating of another Man going on Foot; so that I riding up to them, I did see them beating him, and he still keeping them off saying, What did I say to you, but bid you FEAR GOD?* so that presently I did perceive, that it was a Quaker, reproving sin in the other two; so I asking his Name, which he telling me, I knew the man by Name, though not by Sight; and I was so offended with the other two, that I fell to beat them with my Rod, and ordered those that were with me to carry them to the next Prison; but he, the said Quaker

ker did intreat me to let them go, which (after taking notice of their Names and Places of Abode) I did let them go. And a Week after the said Quaker was telling a Relation of mine what a Curtisie I had done to him in a manner to save him; yet said he, I found that same spirit in him that was in the other two men who beat me; and my Relation telling me simply the words; as he spoke them, the words did so reach me, that I meeting the said Quaker again, I did desire him, That as he passed that way he would make my House his Lodging-place;

The Light in Darknes it did shine,
Though I did not it comprehend,
Till that God did my Heart encline
His Word made Flesh for to attend.

Which he seeing the Witness in me reached, he was the more free to do; yet though the Witness was so far reached in me, that I could discern spirits, as betwixt the spirit of Meekness and Rashness, yet there was still that Mind unbrought down, that stood in my way to hinder my Obedience, so that the Lord was pleased to stick closer to me with his Rod; for first, He stripped me naked by removing of my Children, which was by Piece-meal, to fit me to yoke my self under the Cross, and then by separating me and my Wife for several years, so that I was wholly turned out of my Estate also; as to this day I am so live in a Wilderness Condition, so that I was forced to leave my native Country, and go to France; where then the Lord began to work upon my spirit, to bring me the nearer to himself; for when all Visibles failed me, and those to whom my Wife and I most trusted, did become my subtillest Enemies; yet the Lord did so Commiserate my Condition, that in the Bowels of Mercy he made me to take up the Cross to my own will, and to relinqui my self fully over to him, seeing all Visibles failed me: and he used that way of Mercy to bring me nearer to him, which nothing else could; and thus closing with the Visitation of the Lord, I found more sweetness and contentment then ever I had in my fullest delight and Pleasure of the World, and thus I do witness, and the Lord is my Witness, that I never came to my Rest till then;

then ; and I would have done any thing never so hard and unpleasing to the Flesh, to bear a Testimony to the Truth that the Lord had revealed in me ; and shortly there was an Opportunity cast into my hands to try me, and that was this, There came a Woman Friend out of *England* to the Town of *Diep*, (where I was then) together with a Maid, to bear a Testimony to the Truth against the *Protestants* of that Nation, and brought with them several Books of Friends translated into *French*, and distributed in the Town, and gave me also to distribute, which were writ by *George Fox* and *William Dewsbury*, and several others, and some Papers they gave forth themselves, which I translated into *French*, they not knowing the Language ; but in all this they never did manifest to me their Intentions ; for it is like that in that frame of spirit that I then was in, and fore-seeing the Danger, and not so fully come to the Obedience of Truth, as I thought I was before the Tryal came ; yet so it was, that they went the next First-day (called Sunday) to the Meeting-House of the *Protestants*, where there were many Thousands of People, and there did place themselves in the most Conspicuous Place of the Meeting, just over-against the then called Minister, the said Friend having clothed her self in Sack cloth, and her Hair hanging down sprinkled with Ashes, was covered with her Mantle and Hood, and when the said called Minister was in the highest of his Devotion, she did stand up, with the other Maid, who did take from the said Woman her Mantle and Hood, she appearing all in her Sack-cloth and Ashes, her Hair hanging down, and turning her self round several times, that all the People might see her, did strike such a Consternation both upon the called Minister, and the People, that they were all at a stand ; the said Minister's Wife having confessed to a Friend since, that her spirit was so affected with that Sight, that she said, *This is of a deeper Reach than I can comprehend* ; for the Witness in some was so reached at that time ; and a little while after they both did fall down upon their Knees, and Prayed, and then went out of the Meeting, where a great many following of them, to whom they distributed of their Books, and spoke in the Market-place, and

and then came to their Lodging, which was in a *Scotch-man's* House, who kept a Victualling-House, but no Entry there was for them, and they being destitute came to my Lodging, I knowing nothing of this all this time, I not going to that Meeting, and when they came to me they did shew to me, That their Work was done that they came for to that Nation, and now wanted Lodging till they went away: and I asked them, What they had done? and they told me: so I went to some other Victualling-Houses to get them Lodging, which was promised for them, so as I kept them at my Lodging till Bed-time; and then I went with them to that place as was promised me, and when we came Entry was refused there also, so that at that time of Night Lodging could not be had for them, the *Protestants* had so stopped their Entry any where; so that I took them back to my Lodging again, and offered them my Bed, and would shist for my self, I being better acquainted in the Town, but they refused to put me out of my Chamber; then I dealt with my Landlady of the House, to let them stay in any of her Rooms for that Night to sit up in, but she refused it, saying, *She durst not, for fear of giving Offence to others*; all that I could prevail with her at that time of the Night, was to let them have an Out-house to stay in for that Night, which was an Hen-House, so that I gave one of them my Night-Gown, and to the other my Furred-Coat, to save them from the Cold that Night, and the next day I brought them to my Chamber again; and after that we had broken fast, I went to the Key to look for a Passage-Boat to carry them to *England* again, and in my returning back I saw so many people of all sorts standing about my Lodging, that I did pass by it, but immediately one came running to me, saying, *That the King's Advocate was at my Chamber, waiting for me*; and when I came in he told me, *That I had Transgressed the Laws of the Nation, by receiving Persons of another Religion to my Lodging; for the King tolerated only two Religions, viz. the Papists and the Protestants*: Then I told him, *That I had not Transgressed the Law of Hospitality, and I was forced to it, so as I could not let them lie in the Street, where they were in Danger of their Lives by the rude Multitude*: So they took them

them away with Serjeants to the Judicatory, where, after they had judged them, they sent them to Prison, & they not knowing the Language, they wanted Food, and other Outward Necessaries, none looking after them; so that I went to the Judge Criminal, and sought leave to provide for them, which I did, by bringing to them both Bread and Drink, Fireing, and all other Necessaries so long as they were there: And the said Judge sent for me, and whilst I was with him to be Examined, he sent to my Chamber to search what of theirs they could find with me; so that they found some Books, and the Sack-cloth, and some Ashes, which they sent to the Parliament of Roan, from whom they had received an Order to read a Paper to them, *That they should be transported forth-with back to England with the first Passage-Boat (and all their Papers and Books to be burnt at the Market Cross) and themselves, if they or any of that Religion should come to that Nation again:* And so a Passage Boat being made ready, they were put into it, in the Night time, but would not suffer me to go along with them to it, yet did I provide such things as were necessary for their Voyage; and I told them, *That they were not to pay any thing for their Passage;* but the Judge told them, *That they were to pay for their Passage;* to whom I replied, *That if I had the Liberty to choose a Passage-Boat, and time allowed me, I would pay for their Passage, otherwise let the same Boat bring them back again.* So they were forced to pay their Passage. After they were gone, they intended to pursue me, as one of their Judgment; but I (willing to eschew the Cross) told them, *That I was there before they came to France, and they could prove nothing against me, only the Protestants had informed them, that I did not come to their Meeting, yet this they could not make a Crime;* as also, I told them, *If they persecuted me, I being a Merchant, and trafficking there, they might expect the like to be done to their Merchants in England:* Then the Judge sent to the Custom-House, to see if my Name was in their Custom-Books, which they finding, did go no further against me. Yet for all this I was not so sensible of the Holowness of my Heart, as afterwards I was; for when the Judge affirmed, *That I was of their Judgment;* I told him, *That I loved*

had them, but they were better then I, but that their Way was too strait for me to walk in.

There were two things Remarkable that fell out within the year upon these Inhospitable Refusers of lodging to these two Friends of Truth. The one was, That the said *Scottish*-man, who shut them out, Dyed within the Twelve Moneths. And the Woman, my Landlady, that refused them a Chamber to sit in, that same time Twelve Moneths her House was Burnt, and never yet known whence the Fire came, and though it was in the middle of the Town, yet there was none Burnt besides, but it alone.

But afterwards I having sent for several Hundreds of the said Friends Books, and did distribute them to the Country and City, so many of them, so that they intended to search after me just as I was upon my leaving of that Town: having done my Service there, did return to *Roan*; whereupon one Night that I could get no Rest, and was somewhat indisposed in my Body, so that it did arise in the Night time in my Heart, To get up, and send some of these said Books by Post, as some to the Judge Criminal of *Diep*, and some of them to the *Jesuits* Colledge there, and some of them to the *Jesuits* Colledge and the *Scottish* Colledge at *Paris*, directing them after the *French* stile, otherwise they could not have been received at the Post-House; and then I had much Rest in my spirit, and my Body returned to a Right Temper.

And after that I had sojourned a while at *Roan*, I found that there was some Service for the Truth by me to be done at *Caen*, because it was a Town where most *Protestants* were, and there I did distribute so many of Friends Books there, and the *Protestants* there retaining so much of the *Presbyterian* Principles (as most part of the *Protestants* of *France* do) having a greater Inclination to persecute those who differ from them, then to suffer for Religion; for they were the greatest Enemies I had (right *Presbyterians*) and they fearing that my Books might bring them to suffer, because they spoke against the *Papists*: and I not coming to their Meeting, did complain of me

to the Lievtenant General of that Town; so that they forced me to leave that place.

All you that are of *Cain's Race*,
Are thirsty after Blood.
But those that stand in *Abel's place*
Do follow after what is Good.

And after my Service done there, I went to *Alencon*, where many *Protestants* live, where I layed all that Winter; and when I was in my Service, the Judge *Criminal* sent for me, and after a long Discourse he and I agreed so well together, that he invited me to come and see him oftner, and we should not speak in Matters of Religion, and if I would that he should send for some of the *Jesuits*, and they and I might have free Inter-communing together: To whom I replied, That I being a Stranger I was not willing to dispute with any, it not being permitted to a Stranger; yet I would not be afraid to maintain my Principles against all the *Jesuits* of the Nation: Which words did so exasperate (it seems) them against me, that it did raise a new Persecution against me, which did fall out, that when my Wife and I was walking in the Fields, at my returning it was told me, That there was some searching at my Lodging, and had broken up my Chamber Door, so that I sent my Wife Home, and I did go strait to the Judge *Criminal*, to know what the Searching meant; but he told me, He knew nothing of it; and if there was any thing, it did proceed from the *Jesuits* because of my Confidence against them: and some probability I had of the thing, for I found my Letters broken up at the Post-House several times; and when I challenged the Post-Master, he said, That they came to him so. So the time drawing near to go from that place, and that I had done my Service in *Alencon*, I told the Judge *Criminal*, That I was to go to the great Fair of *Caen* within Fourteen dayes; then the said Judge said; That he would protect me so long: And so at the time appointed I went to *Caen*, where I was not long but my Correspondent at *Alencon* did

did write me word, *That the day after I came from't, the Governour of the Town had been at my Lodging, to seek forme, but I was gone*: And so after that all my Service was done that I had then in *France*, and that War was declared betwixt *England* and *France* in the year 1666. I returned to *Diep* in order to my return to *England*, and so I staid there for Passage, which I could not get in the Time of War, till the (so called) Lord *Hollis*, Embassador from *England*, was returning for *England*, of whom I desired Passage in his Company, which he freely granted me, and so came to *England* with his Convoy.

But I have omitted all this time to shew you, that the High Places as yet were unbroken down in me, but that some Groves were as yet left standing, notwithstanding all the Wonderful Mercies the Lord had bestowed upon me, in carrying me and my Wife upon the Wings of his Providence in our Wilderness Condition, which would spend more time to relate then some (it may be) would bestow upon the reading of it; yea, and I dare say, that none could well understand nor believe, but those who have trod in the same Pathes as we did: But I being so long in *Egypt*, and I so habituated and leavened to their Fashions and Customs, I was like *Joseph*, that could Swear by the Life of *Pharaoh*, and had not come to that Plainness of Language which God doth require, but could Complement with their Fashions and Words: And I had Thoughts that all was well with me, till I came to a Tryal in *England* again, so that the Face of Friends did strike a Dread and Terror in my Heart, when I thought that all was well, till the Spirit of the Lord running through others of his Vessels did awaken me; for I was Upright in my own Judgment; but the Lord searched me: For I could come with Confidence to Meetings, and frequent the Assemblies of the Lord, yet I durst not own the Name of *Quaker*, I not being Faithful to the Measure which I had receiv'd; for now it was become so far high for me, as before my Obedience I had esteemed it low; and after that, I would willingly by Wisdom have made void the Obedience into such things as Matters of Indifferency, and accounted them but Circumstantial, and Foolish to put any Weight

Weight upon the doing or not doing, it became so burthensome to me, that I could have undergone the greatest Straits Imaginable rather then omitted it; and as I became Obedient, there I felt Strength and Power, and a more real Content did spring up in me; and in this Light and Power of the Spirit, that bath visited me, did I feel Strength to wait and know further his Will and Mind; for in the height of this Exercise I found my self overcome; and my self not my own, but the Lord's, to do with me what he pleased to require of me, what Service he would, I should be willing to obey in his Strength; and if the Lord never show me any more, I feel Contentment in his Will, earnestly desiring, that I may never stop the course of his Spirit; for I find, that there is nothing can, nor is able to satisfie my thirsty Soul short or beneath the Lord of Life.

In the Fire, as Gold, tryed I was,
Till Consumed was the Tin and Dross;
And then I knew what was come to pass,
That I did not suffer any Loss.

Postscript.

FRIENDS,

There are a few Words, which I have to add to you;
The Litteral Professors, who can own the Ministration of Christ without you, but deny him within; and who raise up Jealousies and Prejudices against us, as if we denyed the Scriptures and Ordinances of God, and Christ that dyed at *Jerusalem*; professing him in Words, but denying him in Reallity and Substance; and you to

be the only Owners of Christ, and yet ye forget your own Principles, who have been all your time praying for the Spirit of the Lord, and now when he comes to you in his Spirit, ye will not only be shie, and scare off him, but ye will persecute all that will not own him after your Form, though we really in our hearts own that Christ in the Flesh, which in the Fulness of Time did offer up that Body prepared to do the Will of the Father, according as it is expressed in the Scriptures of Truth: Neither do we hold any thing for Christ, but him who appeared, and was made manifest in the Flesh. I cannot believe that Doctrine of you the Litteral Professors, who recede from your own Principles of the Litteral Profession of the Letter, which saith, *Is not Christ within you, except you be Reprobates?* and *Christ in you the Hope of Glory.* I know that some of you will say, That it is the Vertues and Graces of Christ: But I would willingly know of you, How *Christ's Vertues* and Graces are separated from himself? This seems a setting up of your own Conceivings, or an Image in your Mind, of the Mind of the Spirit, and miss the Thing it self, which alone is known by the Spirit: For we find experimentally a clear Distinction betwixt the searching out by the Reasonings of the carnal Mind, and Scriptures opened by the Spirit, and felt in the Life. Therefore it were better for you, to examine really your Knowledge of Christ, your Faith and Knowledge of the Scriptures, and your Prayers also, lest ye miss of the Substance, and meet with a Shaddow, which is only able to please the Natural Part, but justifieth not the Soul, I desire that you let not this my *Christian-Expostulation* with you displease you, but rather set you home, to sink down

to that which is only able to make you clearly discern,
whether you or we are the Truest Owners of *Christ*, see-
ing ye cannot make it appear by Scripture, which ye say
is your Rule to walk by, that the Outward Applicati-
on of *Christ* bringeth Salvation, without the Inward Ma-
nifestation of the Spirit.

O! Blessed be the Day forever;
That it pleased the Lord to come,
Me from the World to sever,
Unto the State of some,
Who have past through the Seas
Unto the High and Glorious State
Of all that have the Spirit of these,
That pass by Tophet's Gate
Unto the Port of Heaven,
Where all the Saints have Rest,
Which the only Lord has given
To the Seed that he has Blest.
For when I was in *Egypt's* Land,
Wanting Straw, I did make Brick;
And ready at the Command
Of the (so called) *Kirk*,
To Work all the length of the Day,
Without the Sense or Sight
Of (which I ever should Obey)
The Shining of the LIGHT,
That would have taught me the Way
From Dead Formal Duties, that's without,
Unto the LIGHT Within, I say,
Who lives in LIFE, and has no doubt

The

The Promise to Obtain,
 Which none at all can have
 In the State that I have been,
 And would not TRUTH receive.
 Oh! that all those as do this read,
 Would come and feel the same,
 That they may know, with all the Seed,
 The true Abode of the I AM,
 Who is the only Great JEHOVAH,
 And Rules in the Hearts of Men;
 Praises, Honour and HALELUJAH
 To him be sung of all the Seed, AMEN.

*Given forth the 10th of the 3d Moneth, by a Lover of the Souls
 of all men, but especially to the Faithful of the Infalible and
 Only Everlasting Truth,*

William Dundas.

THE END.

